

of mediaeval theologians, Puritanism in its later phases added a halo of ethical sanctification to the appeal of economic expediency, and offered a moral creed, in which the duties of religion and the calls of business ended their long estrangement in an unanticipated reconciliation. Its spokesmen pointed out, it is true, the peril to the soul involved in a single-minded concentration on economic interests. The enemy, however, was not riches, but the bad habits sometimes associated with them, and its warnings against an excessive preoccupation with the pursuit of gain wore more and more the air of after-thoughts, appended to teaching the main tendency and emphasis of which were little affected by these incidental qualifications. It insisted, in short, that money-making, if not free from spiritual dangers, was not a danger and nothing else, but that it could be, and ought to be, carried on for the greater glory of God. The conception to which it appealed to bridge the gulf sprang from the very heart of Puritan theology. It was that expressed in the characteristic and oft-used phrase, "a Calling."^{7*} The rational order of the universe is the work of God, and its plan requires that the individual should labour for God's glory. There is a spiritual calling, and a temporal calling. It is the first duty of the Christian to know and

believe in God ; it is by faith that he will
be saved,
But faith is not a mere profession, such
as that of
Talkative of Prating Row, whose " religion is
to make
a noise." The only genuine faith is the
faith which
produces works. " At the day of Doom
men shall be
judged according to their fruits. It will
not be said
then, Did you believe ? but, Were you doers,
or talkers
only " ?^{7*} The second duty of the
Christian is to
labour in the affairs of practical life, and
this second
duty is subordinate only to the first. "
God," wrote
a Puritan divine, " doth call every man and
woman , . .
to serve him in some peculiar employment in
this world,
both for their own and the common good. .
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